

## ÜBER THAI SPRICHWÖRTER

von

U. GÜHLER.

### *Einführung:*

1) Als Oberst Gerini im Jahre 1904 die erste Sammlung von Thai Sprichwörtern und sprichwörtlichen Redensarten in No. 1. des *Journal of the Siam Society* veröffentlichte, sagte er

“If the pages will stimulate inquiry and lead to our being put in possession at some not far distant date of a fairly extensive collection of genuinely Siamese proverbs and idioms current in the various parts of the country, I shall deem the object of this paper to have been completely attained.”

Seit der Zeit sind nahezu 40 Jahre verflossen, ohne dass die Sammlung von Gerini fortgesetzt ist.

Wenn ich daher jetzt eine weitere Sammlung von Thai Sprichwörtern an dieser Stelle veröffentliche, so geschieht es, um Gerinis Sammlung fortzusetzen und in der Hoffnung, nun auch wieder für Andere eine Anregung zu geben, weiter zu sammeln. Das Material ist unerschöpflich. Ich habe in mehreren Jahren versucht, die besten Thai Sprichwörter zu sammeln, doch liegt es in der Natur der Sache, dass eine solche Sammlung nie vollständig werden kann. Gerini hat mit seiner Sammlung sozusagen den Rahm von der Milch geschöpft, und doch haben sich noch viele und gute Sprichwörter finden lassen, die—wie ich glaube—wert sind, aufgehoben zu werden, damit sie der Nachwelt erhalten bleiben. Auch sind in den letzten Jahren viele neuen Sprichwörter und Redensarten in Thailand aufgekommen und allgemein gebräuchlich geworden, die alle wesentlichen Erfordernisse, die man an ein Sprichwort stellt, aufweisen.

2) Zum Wesen des Sprichworts verweise ich auf die Ausführungen von Gerini, denen ich noch einige Bemerkungen hinzufügen möchte.

Da Sprichwörter rassische Eigenarten und rassische Charaktereigenschaften widerspiegeln, ergeben sich dadurch bedingte Unterschiede zwischen denen der einzelnen Völker und Rassen. Auf der anderen Seite haben die Sprichwörter aller Rassen und Nationen sehr viele gemeinsame rein menschliche Elemente. Daher wird in vielen Fällen ein gutes Sprichwort auch bei anderen Völkern ein Echo erwecken, sich verbreiten und Wurzel fassen. Aus diesem Grunde erscheint es zuweilen schwer, die besondere Eigenart der Thai Sprichwörter zu definieren, wenn man nicht etwa die in den einzelnen Redewendungen gebrauchten und besonders für das tägliche Leben der Thais typischen Vergleiche als solche Eigenart bezeichnen will, oder die vielfach angewandte äussere Form des Reimes.

Dem Fremden, der nicht mit der Thai Sprache vertraut ist, mögen viele der Ausdrücke und Vergleiche unverständlich erscheinen. Ich habe versucht, die einzelnen Sprichwörter wörtlich zu übersetzen und kurz zu erklären. Die Übersetzung geschah in englischer Sprache—aus Gründen der Zweckmässigkeit—um diese neue Sammlung einem weiteren Kreise von Lesern zugänglich zu machen. Es soll hier darauf hingewiesen werden, dass—vorzüglich bei den Sprichwörtern älteren Ursprungs—in vielen Fällen der Reim die Entscheidung bei der Wahl eines Vergleiches gegeben hat. Viele Sprichwörter reimen sich in der Art des Thai-Reims. Dies in der Übersetzung auszudrücken ist unmöglich, wie denn überhaupt eine Übersetzung eines Sprichwortes fast niemals den ganzen Reiz des Originals wiedergeben kann. Der Thai Reim ruft zuweilen für den Fremden Unklarheiten hervor, während das Sprichwort für den Thai eine ansprechende Form und Fassung dadurch gewinnt. Es müsste zum vollen Verständnis der Thai Sprichwörter eine Kenntnis des Landes und der Menschen vorausgesetzt werden. Aber auch ohne diese Kenntnis wird der interessierte Leser genügend Freude finden, besonders dann, wenn er die einzelnen Sprichwörter auf sich wirken lässt und zu verstehen sucht.

Im Wesen des Sprichwortes liegt ein feines, schwer definierbares Element, das letzten Endes für das Leben und die Verbreitung desselben entscheidend ist. Dieses Element muss erfasst oder gefühlt werden, wenn man ein Sprichwort richtig verstehen will. Daraus folgt, dass es am

besten da verstanden wird, wo es seinen Ursprung hat, von dem Volke, von dem es geprägt wurde und zu der Zeit, als es entstand. Darüber hinaus jedoch kann gesagt werden, dass ein Sprichwort allgemein menschlich dann anspricht, wenn es in kurzer und treffender Form — meistens in Form eines aus dem täglichen Leben genommenen Vergleiches — eine allgemeine Wahrheit enthält. Es wird erst eigentlich zum Sprichwort, wenn es der Mehrheit eines Volkes, oder gar der Menschen, bekannt ist und nicht nur einem kleinen Kreise von Gebildeten.

3) Im Sprichwort offenbart und kristallisiert sich die Philosophie eines Volkes und die Seele eines Volkes. Die Erfahrungen und Überlieferungen von Alt auf Jung finden darin ebenso ihren gedrängten Niederschlag, wie mitleidsloser Wirklichkeitssinn, Weisheit des Alters und — last not least — der Humor. Das Sprichwort richtet sich nicht so sehr an den Verstand, wie auch besonders an das Herz und das Gemüt des Menschen. Mehr noch als ein Epigramm bringt es in gedrängter Form uralte Weisheiten zum Ausdruck. Hinzukommt, dass die Menschen von Heute Gebräuche, Lebensweise und Lebensanschauungen der Menschen von Gestern kennen lernen, und ebenso die Völker eines Landes von Auffassungen und Sitten der Völker anderer Länder erfahren.

Im Allgemeinen kann man sagen, dass Sprichwörter und sprichwörtliche Redensarten aus ältester Zeit, die auch heute noch gebraucht werden, am besten die wesentlichen Merkmale eines Sprichwortes verkörpern müssen, eben weil sie sich — wie z. B. die griechischen und lateinischen — so lange erhalten haben. Es sind heute noch viele Sprichwörter in Gebrauch, deren Ursprung viele Tausend Jahre zurückliegen mag. Ich erinnere weiter an die zahlreichen Worte aus der Bibel, die sich im Munde aller christlichen Völker bis auf diesen Tag erhalten haben. Naturgemäss werden die Sprichwörter der Völker eines Lebensraumes häufig identisch sein oder grosse Ähnlichkeit aufweisen. Ich habe mich daher bemüht, den Thai Sprichwörtern neben deutschen auch ähnliche aus der japanischen und englischen Sprache zur Seite zu stellen. Die Ähnlichkeit vieler beweist die Universalität der Lebensweisheit aller Völker.

4) Bei der Auswahl meiner Sammlung habe ich als wesentliche Forderung aufgestellt, dass das Sprichwort allgemein bekannt sein muss. Ich habe daher nicht Bücher durchsucht und Thai Literatur studiert, um

solche Sprichwörter zu finden, sondern die vorliegende Sammlung ist mehr—wenn ich so sagen soll—eine "Strassensammlung," d. h. Sprichwörter und Redensarten sind auf der Strasse gesammelt, in Schulen, auf Jahrmärkten und in zahlreichen Unterhaltungen mit Beamten, Angestellten, Bauern und Arbeitern. Es sind auch möglichst alle solchen Redewendungen ausgelassen worden, die offenbar ausländischen Ursprungs sind oder gar eine einfache Übersetzung eines anderssprachigen Sprichwortes darstellen.

Da Sprichwörter das ganze Gebiet des menschlichen Lebens und Denkens umfassen, ist eine völlig befriedigende Gruppierung und Einteilung kaum möglich. Auch ist das Gebiet der menschlichen Tätigkeit und der menschlichen Beziehungen so mannigfaltig und vielgestaltig, dass nicht für alle diese Gebiete Beispiele aufgeführt werden können. Ich habe daher die Sammlung, die ja nur als Fortsetzung von Gerinis Sammlung gedacht ist, nur wie folgt eingeteilt—

- 1) Sprichwörter und sprichwörtliche Redensarten, die Tatsachen, Feststellungen und Erfahrungen enthalten.
- 2) Solche, die Vorschriften und Ratschläge enthalten, entweder in positiver oder negativer Form.
- 3) Sprichwörtliche Redensarten, Idiome und idiomatische Ausdrücke.
- 4) Vergleiche.

Eine weitere Gruppe enthält Beispiele von sprichwort-ähnlichen Zitaten religiösen Ursprunges oder aus der Literatur. Schliesslich sind noch einige Laos-Sprichwörter hinzugefügt.

5) Diese neue Sammlung soll eine bescheidener Beitrag sein zum Verständnis der Seele des Thai-Volkes. Die weise Lebenskunst der Thai, ihre hohe Auffassung von Recht und Sitten, die im Buddhismus begründete tief religiöse Weltanschauung und Philosophie und—nicht zuletzt—der befreiende Humor, der sich über alle Schwierigkeiten hinwegsetzt, kommen in den Thai-Sprichwörtern zum Ausdruck.

Ich spreche den Wunsch aus, dass sich bald ein Thai Gelehrter finden möge, der dieses grosse Gebiet gründlich bearbeitet, damit der reiche Schatz gehoben und aufbewahrt wird für die zukünftigen Generationen des Thai Volkes.

Allen, die mir bei dieser Sammlung geholfen haben, besonders Ihren Hoheiten Prinz Bidyalankarana, Prinz Dhani Nivat und Prinz Prem Purachattra, sowie Mom Rajawongs Kükridhhi Pramoj, Nai Tuan Dharmajiva, Nai Sanoh Chulavachana und Nai Bung Burana Atma möchte ich auch an dieser Stelle danken.

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## REMARKS:

1) Running numbers, in continuation of Gerini's collection, are given to each proverb. This will facilitate further references.

2) The first sentence after the Thai proverb is the literal, but still a somewhat free translation. The next sentence gives the meaning implied. Then examples of equivalent or similar meanings are added from other languages, the Japanese proverbs in Romanized Japanese, with translations in English.

3) Many Thai readers may miss some of their favourite proverbs. I would refer these readers to the collection of Colonel E. C. Gerini, in the *Journal of the Siam Society*, Vol. I., where in addition to the 158 maxims by Phra Ruang, 208 Thai proverbs, 15 Lao proverbs and 54 Môn proverbs and sayings are quoted and translated.

4) The author, or rather compiler, would be very thankful to receive any additions and suggestions. Thus he might be enabled to start on a new collection, which could be published later.

GROUP A.

PROVERBS AND PROVERBIAL PHRASES CONTAINING STATEMENTS,  
FACTS AND EXPERIENCES.

209. ไก่งามเพราะขน  
คนงามเพราะแต่ง

A cock is fair by its feathers, a man by his dress.

Implies the importance of outward appearance. Similar to "Kleider machen Leute" and to "The coat makes the man."

210. ดินดีเพราะหญ้าบัง  
หญ้าขึ้นเพราะดินดี

The earth is good because the grass protects it. The grass grows because the earth is good.

Implies mutual assistance for the common benefit.

211. เรือล่มเมื่อจอด  
ตาบอดเมื่อแก่

The boat founders when anchoring, the man gets blind when old.

Meaning: To meet with disaster just before the goal is reached, to fail in front of your goal.

"Zwischen Lipp' und Kelchesrand  
Schwebt der dunklen Mächte Hand."

"There is many a slip

Twixt the cup and the lip."

"minato-guchi de nansen," i. e. Ship-  
wrecked at the mouth of a port.

212. เพื่อนกินหาง่าย

Friends to eat easy to find,

เพื่อนตายหายาก

Friends to die hard to find.

Similar sayings may be found in many other languages.

"Freunde in der Not gehn hundert auf ein Lot."

213. มีเงินเขาก็นับว่าน้อง  
มีทองเขาก็นับว่าพี่

If you possess silver, people will regard you as their younger brother,  
But if you are in the possession of gold, they will respect you like their elder brother.  
Implies the influence of wealth.

214. พูดไปสองไพเบี้ย  
นิ่งเสียค่าลึงทอง

Speaking is worth two pails and a cowrie shell, keeping silent is worth one tamlueng of gold.

*Note:* One Pai (old coin) was equal to 2 Atts or 3 Satangs. One Tamlueng equal to 4 Baht.

"Reden ist Silber, Schweigen ist Gold"

"Speech is silver, Silence is golden."

"chinmoku wa kane nari," *i. e.* Silence is money and "iwanu ga hana," *i. e.* Not to speak is the flower of wisdom.

215. ช้าเป็นถาวร นานเป็นคุณ

Slow is useful, long is advantageous.

"Langsam aber sicher"

"Slow but sure" and "Slow and steady wins a way."

216. พูดดีเป็นเงินเป็นทอง  
พูดจ้องหอนักหอกเข้าตน

Talking well is like silver and gold,  
talking proudly will draw spearheads to oneself.

"Ein gutes Wort am rechten Ort mag vielen wohl gefallen."

217. น้ำลดมดกินปลา  
น้ำมาปลากินมด

When the tide is low (*i. e.* during the dry season) the ants eat the fish, when the tide



is high (*i. e.* during the rainy season) the fish eat the ants.

This proverb suggest the eternal change of opportunity, luck and fate.

218. ทำคุณบูชาโทษ  
โปรดสัตว์ ใ้รับบาป

To do a good deed but to receive penalty (as reward), to offer salvation but to incur sin.

Meaning implied: Owing to the inconstancy of human nature and the limitations of human understanding, deeds of the best of intentions or even actions religiously inspired, may be regarded as evils by others.

*Note:* "โปรดสัตว์" is an evangelical idiom, and does not mean "being kind to animals." "Undank ist der Welt Lohn."

219. คนเดียวหัวหาย  
สองคนเพื่อนตาย

Single, you are lost; accompanied, friends unto death.

220. คบเด็กสร้างบ้าน  
คบหัวล้านสร้างเมือง

To associate with children to build a house, To associate with bald people to build a city.

*Note:* "build a city" can also be translated with "conduct matters of state."

I have been unable to find out, why especially bald-headed people should be unsuitably associated when building a city. One explanation is, that a bald man is supposed to be small-minded and easily irritated.

The proverb, which is very old, signifies that unsuitable co-operation will carry one to naught.

221. เล่นกับหมาหมาเลียปาก  
เล่นกับสาก สากต๋อยหัว

Play with the dog, the dog licks your mouth,

Play with the pestle, the pestle knocks your head.

"Wer Pech anfasst, besudelt sich."

"Wer sich in Gefahr begibt, kommt darin um."

222. คับที่หยาได้ คับใจหยา  
Limitation of space is bearable, but not so limitation of spirit.

223. หวานปนลม ขมปนยา  
Sweetness pall, bitterness cures.

224. กำแพงมีหู ประตูมีตา  
Walls have ears, doors have eyes. *i. e.*  
Be careful when talking of secret matters.  
"kabe ni mimi ari; shōji ni me ari,"  
*i. e.* walls have ears, shōji-doors have eyes.

225. แมวไม่อยู่หนูรเริง  
แมวมาหลังคาปัง  
When the cat is away, the mice make merry,  
When the cat returns, the roof bursts.  
There is a very similar comparison in German, *i. e.* "Wenn die Katze nicht zu Hause ist, tanzen die Mäuse auf dem Tische."  
"oni no, rusu ni sentaku," *i. e.* to wash dirty clothes when the devil is away.

226. น้ำท่วมทุ่ง  
ผักบุ้งโหลนแหร  
When the water inundates the fields, Pak Bung is scarce.  
*i. e.* To talk a lot with very little sense.  
*Note:* Pak Bung is a kind of vegetable that grows in the water.

227. เกลียดตัวกินไข่  
เกลียดปลาไหลกินน้ำแฉ  
You hate the body, but still you eat the eggs,  
You dislike the eel, but still you eat the sauce made thereof.  
This refers to certain people who make benefit out of what they outwardly disdain.  
Implies a weakness of character.

228. ข้าวพึ่งนา ปลาพึ่งน้ำ  
Rice depends on the field and fish on the water.  
Said of mutual aid in general.
229. เจ้าวัดไม่ดี  
หลวงชีสกปรก  
When the Abbot is not good, the priests are dirty.  
"Wie der Herr, so der Knecht."  
"shu ga shu nara, keraí mo keraí," *i. e.*  
As masters are, so servants are.
230. เหล้าเข้าปาก  
ความขากหายไป  
Spirits in the mouth, all worries disappear.
231. คนดีเห็นนาน  
คนพาลเห็นเร็ว  
It takes a long time to know a good fellow,  
but a short one to know a rascal.
232. อวดฉลาดเป็นสมบัติของคนโง่ Showing himself clever is an attribute of the fool.  
อวดโก้เป็นสมบัติของคนจน Showing himself grand is an attribute of the poor.  
*Note:* This saying must be quite modern, for the word "โก้" is a product of the 5th. reign.
233. คบคนจรนอนหมอนหมิ่น  
Mixing up with strangers is like sleeping with the head at the edge of the pillow.  
The head may slip and one may be hurt.  
Do not rely on strangers or itinerate people.
234. คนรักเท่าแผ่นหนัง  
คนชังเท่าแผ่นเสื่อ  
People that love you amount to a leather,  
People that hate you amount to a carpet.  
In this parallel the leather is considered to be a small piece, *f. i.* for covering a small chair, whereas the carpet is large.  
"Few friends, many foes."
235. ไม้อ่อนคดง่าย  
ไม้แก่คดยาก  
A young plant is easy to train, an old one is difficult.  
"Was Häns'chen nicht lernt, lernt Hans nimmermehr."

236. ไม่สูงกว่าแม่  
นักเพลมบน

Trees higher than their mothers are apt to fall before a high wind.

The implication is that young trees, which want to grow higher than the old trees, are more exposed to the wind and therefore more easily broken, *i. e.* the rashness of youth should not exult over old age's reason. "kyôboku kaze ôshi," *i. e.* Tall trees catch much wind.

237. ทำนาช้ากว่า  
เมื่อยสายเป็นชาลูก

If you cultivate the field too late, you will be the slave of the buffalo.

If you marry late, you will be the slave of your children.

*i. e.* When growing rice too late, you will have no harvest, but still you have to feed the buffalo. When marrying late, your children will not be able to support you soon enough, but you have to support them until the end of your life. Implies: Making an investment at an improper time., *i. e.* too late.

238. รวมากยากนาน  
รู้น้อยพลอยรำคาญ

Much knowledge brings lengthy difficulties, Those with little knowledge will also be worried.

239. วัวเห็นแก่หญ้า  
ข้าพเห็นแก่เงิน

The cow is greedy of grass, the slave greedy of food.

Suggests greediness and a material conception of life.

240. ขุนนางไม่ใช่พ่อแม่  
หินง่ไม่ใช่ตาชย

Nobles are not our parents, sharp stones are not our fore-fathers.

*i. e.* We cannot look upon nobles as parents. Suggests a certain independency from the prerogatives given by high birth.

241. เกลียดช<sup>๕</sup>ๆ ตาม  
เกลียดความ<sup>๕</sup>ๆ เกิด  
Hating dirt, dirt comes,  
Hating a law-suit, the law-suit occurs.  
Said of something unavoidable.
242. ชาตคางคก  
ยางหัวไม่ตกไม่รู้สึ<sup>๕</sup>ก  
Frogs will never realise anything if not  
hit on the head till it bleeds.  
This is said of careless people, who do not  
see danger until they are in it, or of  
ill-natured people, who will never be con-  
scious of their faults until they suffer by  
such faults.
243. ชาดไม้ดี ทาสีไม่แดง  
i. e. You cannot expect anything from a  
person who has neither breeding nor train-  
ing.
244. สำเนียงบอกพาสา  
กิริยาบอกสกุล  
The voice reveals the race,  
Manners show the descent.
245. ฝ<sup>๕</sup>ลอดตาช้าง  
ห่างลอดตาเ<sup>๕</sup>็น  
A small mesh escapes the (all-seeing) eye  
of an elephant, while a large mesh is  
beyond the pale of a flea's vision.  
This proverb refers to the kind of careful,  
economy (so-called) which permits great  
extravagance, and the kind of munificence,  
which grudges the smallest expense, or  
more generally the difference between the  
perception of a great man and that of a  
smaller one.  
The meaning implied corresponds exactly  
to "Penny-wise and pound-foolish."
246. ขนมหอมสมกับน้ำยา  
The paste goes well with the curry.  
This saying refers to either a quarrel or  
an unsuccessful co-operation between two  
parties, both of whom are just as much to  
blame.  
"ขนม" refers to "ขนมจัน" which is eaten with  
a sauce called "น้ำยา."

247. หนักหนาหนักไป  
Hard knock reciprocated by 'a similarly hard one.  
"Heavy comes heavy goes."
248. มารดาเป็นข้าเก่า  
บุตรของเราเป็นนายใหม่  
Mother is the old servant and the child is the new master.  
*i. e.* A man often cares for his child more than for his mother.  
Suggests shifting of parental love.
249. ตามหลังผู้ใหญ่หมาไม่กัด  
Following the master, the dog will not bite.
250. ฝนตกขี้หมูไหล  
คนจันไรมาพบกัน  
This is aptly translated by M.R. Kukriddh Pramoj, thus :  
"As the rain drops wash the pig's refuse away,  
So cad's gather together and call it a day."  
Implies the uselessness of the association of scoundrels.
251. รักนักรักน่าย  
Too much love jades the lover.
252. รักเมียเสียญาติ  
(If you) love your wife (you will) lose your relatives.
253. รักสนุกทุกข์หนัก  
The love of pleasure causes great suffering.  
*i. e.* The love for pleasure may involve serious consequences.  
"Vom Übermass der Lust wird Leid her-  
vorgebracht,  
Das Auge selber weint sobald man heftig lacht."  
"choito nametaga, mi no tsumari"  
*i. e.* Just a little bit of licking drives one to ruin.  
"From short pleasure long repentance."
254. ใดทีชแพะไล่  
If an opportune moment offers itself, one may drive an opponent away even though riding on a goat.

Meaning implied: If there is a chance one may even reach the goal by applying (normally) unsufficient means.

*Note:* This saying seems to be known mainly to the younger Thai generation.

255. กินกับปากขาดกับท้อง Eat with your mouth, trouble comes to your stomach.  
*i. e.* Consequences of enjoyment are often hard to bear.
256. นายว่า ขาพหลอย If the master says something, the servant will follow (have the same opinion).  
Implies lack of own opinion, dependency.
257. ไม่มีมูลฝอย หมาไม่ขี้ If there is no rubbish, the dog will not shit. There must be some reason for a statement or rumour.
258. ไม่มีควัน ก็ไม่มีไฟ No smoke no fire.  
"Kein Rauch ohne Feuer."
259. ลมไม่พัด ใบไม้ไม่ไหว No breeze—the leaves are not moving.  
*i. e.* No effect without a cause.
260. ดันร้ายปลายดี Beginning bad—end good.  
Very common in all languages.  
"Ende gut Alles gut"  
"All is well that ends well".
261. ต้นคดปลายตรง Beginning crooked, ending straight.
262. น้ำนิ่งไหลลึก The literal translation as well as the meaning implied are exactly the same as "Stille Wasser sind tief" and "Still water runs deep."
263. น้ำลด ตอผุด When the tide recedes the stumps appear.  
"Stumps" is equal to "Faults" or "Bad qualities."  
This saying is also used in politics. *F. i.* if a man has lost his power and influence, people will discuss his deficiencies and find faults with him.

264. น้ำน้อยแพ้ไฟ

Little water is defeated by fire.  
It implies prevalence of the mass, however hot-headed.  
Do not go against the opinion of overwhelming majority.  
"Ein Tropfen auf einen heissen Stein."

265. กรุงศรีอยุธยาไม่สิ้นคนดี

Ayuthia is never bereft of able men.

266. ช้างเผือกไม่ได้เกิดในกรุง

A white elephant is not born in the capital.  
*i. e.* Exceptional people may come from anywhere.

267. เงินคือแก้วสารพัดนึก

Money is the wishing-gem.

268. โลภมากลาภหาย

Much greediness, fortune lost.  
*i. e.* One who has a fortune, but is not yet satisfied is likely to forget all caution in speculation, so that the whole fortune may get lost.

269. ปลาตกน้ำแล้วตัวโต

A fish fallen into water becomes a big one.  
Implies exaggeration in losses.  
"nigashita sakana wa ôkii" = A fish is bigger for being lost:  
"Regret magnifies the loss."

270. นอนมากฝันมาก

Sleep much; dream much.  
*i. e.* Every habit has its consequences.

271. พูดมากโกหกมาก

Talk much, lie much.  
*i. e.* Loquacious people should not be trusted too much.

272. พูดดีเป็นศรีแก่ตัว

A man who talks politely creates a charm unto himself.  
*i. e.* Good words are ornaments to their sayer.



273. หนามแหลมไม่มีใคร<sup>๕</sup>สอย Pointed thorns are not shaped by anybody.  
This is said *f. i.* of a boy, who is clever  
and bright by birth.
274. ลงบันไดสามขั้น  
ไม่มีความสุข Three steps down from the home, (there  
is) no (more) happiness.  
Meaning implied: There is no real hap-  
piness outside home. There is no place  
like home.
275. สตรีคือศัตรูของการศึกษา A girl is the enemy of education.  
This probably refers to young men who  
are thinking too much of girls instead of  
their books.
276. เรียนซ้ำเรียนซาก Learning repeated is parent to memory.  
เป็นพ่อแม่ของความจำ
277. เวลาไม่คอยท่า Time does not wait.  
"Die Zeit eilt."  
"Time and tide wait for no man," or  
"Time, like an ever-rolling stream,  
Bears all its sons away."  
"toki hito o matazu," *i. e.* Time waits for  
no man.
278. เมื่อเวลาจะมาถึง  
จะมีพิษโทษหรือ When your time is up, you cannot escape.  
"nemo mortem effugere potest."
279. หัวล้านได้หวี  
ตาบอดได้แว่น A bald man gets a comb,  
A blind man gets spectacles.  
Implies inappropriate gifts.
280. ทำดีได้ดี  
ทำชั่วได้ชั่ว Good deeds good result,  
Bad deeds bad results.  
"Wie die Saat. so die Ernte."
281. ลางเนื้อชอบลางยา Some flesh suits some medicine, or  
Some people like some medicine.  
*i. e.* Tastes are different.  
"One man's meat is another man's poison."

282. รกคนดีกว่าหญ้า

Too many men are better than too much grass. *i. e.* Friends may prove themselves useful in the long run.

283. หัวเดี่ยวกะเทียมกลับ

Single you are like a thin piece of garlic. This idiom is used for a man who is without friends.

284. เข้าฝูงหงส์เป็นหงส์  
เข้าฝูงกาเป็นกา

Living with swans you will become a swan  
Living with crows you will become a crow.  
The same thought is expressed in the saying:

"Man wird bei guten Leuten gut  
Und schlecht bei dem, der Schlechtes tut."  
"Birds of a feather flock together," or  
"With the good we become good."  
"Asa ni tsureru yomogi," *i. e.* the yomogi  
(fellin-herb) follows the hemp.

A poetical expression of the same idea, though in a different sense, may be found in King Rama's II's famous drama of "Inao" thus:

ตั้งภาคัด ขาดข้า สาธารณ มาประมาณ หมาขหงส์  
พงส์พระยา

As if a low and common crow were to aspire to the hands of a Royal Hansa bird.

*Note:* In this case it is said of a low suitor of the exalted heroine.

285. กระต่ายตื่นตูม

A rabbit is easily frightened.

286. เนอเต้าย้าเต้า

Tortoise flesh makes a tortoise salad,  
Grandma's money buys grandma's cake.  
The saying refers to a process, whereby the seeming bargainer draws profit out of his own pocket without being aware of it.  
*F. i.* A asks for money from B to pay for his debts to C. C, being previously indebted to B, turns the same money over to B, in payment.

287. ผิดเป็นครู                      A fault is a teacher.
288. โคแก่กินหญ้าอ่อน              Old cows like to eat young grass.  
Said, *f. i.* of an old man who marries a young girl.
289. ลูกไม่หล่นไม่ไกลต้น              A fruit does not fall far away from the tree. This proverb is found in almost all languages of the world.  
"Der Apfel fällt nicht weit vom Stamm."
290. น้ำถึงไหน ปลาถึงนั้น              Where there is water there is fish.  
Said of those of a pushing character.
291. ปากคนยาวกว่าปากกา              The human mouth is longer than a crow's beak. The implication is to the effect that words from a man's mouth—though not so loud as the crow's-caw—can travel further.
292. ภาษรดหัวตัวเองไม่เห็น              One does not see the crow's excrement on one's own head.  
*i. e.* One is not ware of one's own faults.



## GROUP B.

PROVERBS AND PROVERBIAL PHRASES CONTAINING MAXIMS,  
ADVICES AND WARNINGS.

293. ดูช้างให้<sup>๑</sup>ดูหาง  
ดูนางให้<sup>๑</sup>ดูแม่

Know an elephant by its tail,  
a woman by her mother.

*Note:* An elephant with a straight tail is said to be reliable, one with a crooked tail is nearly always of an uncertain temper. A woman usually takes after her mother.

The second part of this proverb can be found in many languages, *f. i.*

"Wie die Mutter, so die Tochter"

"Like mother, like daughter."

294. ดูช้างให้<sup>๑</sup>ดูหน้าหนาว  
ดูสาวให้<sup>๑</sup>ดูหน้าร้อน

When inspecting elephants, see them in winter,

When looking for young girls, see them in summer.

Elephants become often wild in winter, and young girls wear less clothes in summer.

*i. e.* In order to form a correct idea about the qualities of something, the inspection should be undertaken at the appropriate time, so that neither bad nor good qualities may be hidden.

295.ฝนตกอย่า<sup>๑</sup>เชื่อดาว  
มีเมียสาวอย่า<sup>๑</sup>ไวใจแม่เขย

In the matter of rain, do not trust the stars,

Having a young wife do not trust your mother-in-law.

Do not put too much faith in anything; a bright starlit night may turn rainy, and if your wife is still young, her mother may influence her to find a better and younger husband.

296. กบคนให้ดูหน้า  
ขอตาให้ดูเนื้อ

Examine a man's face, before associating with him, a cloth's texture before buying it.  
*Note:* For the second part see Gerini No. 92. "Face" in this case does not mean only the front of the head; it means appearance, based on social standing and dignity.

297. ขอลวายนานา  
ขอผ้าหนาหนาว

(One should not) Buy a buffalo during the ploughing season, nor cloth during the cold season.

To make a purchase at the wrong moment, *i. e.* when there is the greatest demand for the respective commodities and the prices will be high.

298. เอาหูไปนา  
เอาตาไปไร่

Put your ears to the field and your eyes to the meadow.

*i. e.* Try to overlook the unpleasant things in life.

299. รักยาวให้สั้น  
รักสั้นให้ต่อ

In loving what is long, cut it short; in loving what is short, lengthen it.

*i. e.* Do not go to extremes. Take the golden middle-road.

300. ความกลัวเอาไว้ข้างหน้า  
ความกล้าเอาไว้ข้างหลัง

Put fear forward and boldness behind.

This saying contains a counsel for humility coupled with bravery at heart. Be brave but cautious.

301. หญิงเกียตต้องมัวต่างบ้าน Lazy women should get their husbands  
ชายชุกรานต้องมัวเมยต่างเมือง from another vicinity,

Lazy men should get their wives from another country, (so that their respective idleness may be concealed).

302. บ้านใครๆ หยุ  
อู่ใครๆ นอน

Stay in your house and sleep in your own cradle.

*i. e.* Do not interfere with other people.

303. ขว้างข  
ด้างสงค

Whether the members of a holy order are bad or the priests are good—leave them alone.

*i. e.* The laity should not meddle in affairs of the Church.

304. เลือกที่รัก  
มกที่ชัง

Choose what you like, put aside what you hate.

This is said of a matter-of-fact man, somewhat partial and not quite just.

305. แม่หวังตั้งสงบ  
จงเตรียมรบให้พร้อมสัพ

Hoping for peace, be prepared for war.

*Note:* This saying, attributed to King Rama VI, is similar to the Latin saying "Si vis pacem para bellum."

"chi ni ite, ran o wasurezu,"

*i. e.* In peace do not forget war.

306. ขาเสือต้องไว้ลาย  
ขาดีชายต้องไว้ชื่อ

The tiger must preserve its stripes, a man his name (reputation or honour).

307. มีสลึงพึงปรวบให้ครบบาท

Having a Salueng, make it a Baht. Be economical.

*Note:* A "Salueng" is equal to 25 Satangs, *i. e.* a quarter of a Baht.


308. เจ้าว่างาม  
ต้องว่างามไปตามเจ้า  
If a prince says ("This is) nice,"  
you must say "nice" in the same way.  
*i. e.* being dependent on superiors, it is  
better to share their opinion (than to con-  
tradict).  
The Japanese have an idiomatic expression  
which implies a similar thought, *i. e.* "His  
Lordship's game of chess."
309. น้ำขึ้นให้รีบตัก  
Draw water while the tide is high.  
To do a thing in time.  
The same thought expressed in different  
ways can be found in many languages, *f. i.*  
"Schmiede das Eisen solange es warm ist"  
"Strike the iron while it is hot" and  
"Make hay while the sun shines."
310. เจ็บแล้วต้องจำ  
311. กวนพหูไว้หู  
Having been hurt you have to remember it.  
Hear with one ear and keep the other.  
*i. e.* Be circumspect. Do not jump to con-  
clusions.
312. ไปลา มาไหว้  
Say good-bye when leaving, pay respect  
when coming.  
*i. e.* Have good manners.
313. ตกปลาอย่าเสียคายเหยื่อ  
เสียเกลืออย่าให้นอนา  
When fishing, spare no bait;  
when preserving meat, spare no salt.  
Once you have incurred expenses in an  
enterprise, endeavour to come to a suc-  
cessful conclusion, as otherwise the initial  
outlay will be wasted.
314. อยู่บ้านท่านอย่านิ่งคุดาย  
เล่นขว้างปืนควายให้ลูกท่านเล่น  
Living in his (*i. e.* poor host's) house, do  
not be indifferent, but make toys for the  
children.  
*i. e.* make yourself useful and be pleasant.

315. หย่าเอาเนื้อไปแลกกับหนัง Do not give flesh in exchange for skin.  
i. e. Do not exchange valuables for invaluables.
316. หย่าหลอกแมวให้กินขิง Do not induce a cat to eat ginger,  
หย่าหลอกลิงให้กินกะปิ Do not induce a monkey to eat "Kapi."  
Note: "Kapi" is a paste made of shrimps and salt.  
Meaning: Wasted pains.
317. หย่าตามใจปาก Do not let the mouth have its own way or  
จะยากแค้นตัว you will suffer.  
Implies the danger of talkativeness.
318. กินเพื่อหย่า Eat to live, but do not live to eat.  
หย่าเพื่อกิน
319. ราชานารี อัคคังพิส Kings, women, fire, snakes, no not ap-  
หย่าเข้าใกล้ proach them (for they are dangerous)  
Similar to Gerini No. 101 :  
ข้างสารและงูเห่า หงษ์เข้าเก่าและเหี้ยรัก  
หย่าได้ไว้ใจนัก  
Tuskers, poisonous snakes, old servants,  
beloved wife, do not trust too much.
320. อ่อนโยนหย่าอ่อนแอ Be tender, but not weak,  
แข็งแรงหย่าแข็งแรงด้าง Be strong, but not hard (or stubborn).
321. เสียชีพอย่าเสียสัตย์ Lose your life rather than your faithfulness.  
Old German saying: "Lieber entzwei, als einmal untreu."  
English: "Rather die than be disloyal"  
(Motto of Pearson).
322. ตักบาตรอย่าถามพระ When giving alms, do not ask the priest.  
i. e. If you wish to make a present to somebody, do not ask him what he wants.



323. ไปป่าหว่าลิ้มขวาน      When making a journey into the forest,  
do not forget the axe.  
Phra Ruang's maxims No. 9.
324. คนล้มอย่าข้าม      Do not step over a fallen man.  
This is a warning—the fallen man may yet  
rise up again and knock you down! The  
proverb does not imply pity.
325. อย่าผลัดวันประกันพรุ่ง      Do not postpone it until to-morrow (if you  
can do it today).  
"Was Du heute kannst besorgen,  
Das verschiebe nicht auf morgen."  
"Procrastination is the thief of time."
326. คนพาลอย่าพาลตอบ      With a quarrelsome person do not quarrel  
in return.  
*i. e.* It is no use arguing with one who  
does not rely on justice, because with such  
a person neither justice, nor reasoning  
carries weight.
327. อย่าใฝ่สูงให้เกินศักดิ์      Do not let your ambition carry you be-  
yond your position.
328. อย่าตีตนก่อนไข้      Do not beat the body before you have fever.  
Do not worry before time.  
In former times beating the body was con-  
sidered as a remedy against fever and  
illness.
329. อย่าตีวัวกระทบคราด      Do not beat the cow to spite the harrow.  
*i. e.* Do not turn someone into a scape-goat,
330. อย่าเสียมเขาควายเป็นกัน      Do not sharpen the ends of buffalos horns  
to fight each other.  
Do not make a quarrel worse by instigation.  
"Öl in's Feuer giessen."  
"To pour oil into the fire."

331. หย่ายกตนขึ้นท่าน Do not lift yourself above others.
332. หย่าไข่มวไปขอไฟ Do not send the cat to get fire.  
(Because the cat will stay near the fire by itself).
333. หย่าหาเลือดกับปู Do not seek blood from crabs.  
*F. i.* Do not ask poor people for money.  
"hatake kara hamaguri torenu," *i. e.* Clams cannot be caught in the fields.  
"One cannot get blood from a turnip."
334. หย่าจับหาง Do not catch a snake by its tail.  
Implies a dangerous undertaking.
335. ตีตให้ตาย In beating a snake beat it to death.  
German: Die Redensart "Mit Stumpf und Stiel ausrotten"
336. เตยหย่าอุ้มค่อม Shorty, do not carry a hunchback!  
*i. e.* If you cannot help yourself, do not try to support others.
337. หย่าเอามือชกหยิบ Do not put your hands into a case.  
*i. e.* Do not do what does not concern you, or you will get into trouble. Do not meddle!
338. หย่าเล่นกับไฟ Do not play with fire.  
The same expression is used in German,  
*i. e.* "man soll nicht mit dem Feuer spielen."
339. หย่าหาเหาใส่หัว Do not look for lice and put them on the head.  
*i. e.* Do not meddle. Do not look for trouble.
340. หย่าฟันฝอยหาตะเข็บ Do not dig fibres to find seams.  
*i. e.* Let bygones be bygones.

341. อย่าชักไม้ให้เรือเสีย . Do not move sails to get the ship astray.  
*i. e.* Do not try to keep somebody out of his way.
342. อย่าตักน้ำใส่ตะกร้า Do not pour water into a basket.
343. อย่ารู้ก่อนเกิด Do not know before birth.  
*i. e.* Never say that you know something before having studied it thoroughly.
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## GROUP C.

## PROVERBIAL PHRASES, IDIOMS AND IDIOMATIC EXPRESSIONS.

344. บัวไม่ไห้ชา  
น้ำไม่ไห้ขุ่น  
Having an unsoiled lotus without turning the water muddy.  
To do a thing smoothly without disturbance to the parties concerned.  
*F. i.* said of a diplomatic approach.
345. ปากเปิ่นเอก  
เลขเปิ่นโท  
หนังสือเปิ่นตร  
ชีวิตเปิ่นตรา  
Proper speech comes first, Figures come second, Literacy comes third, Good and Evil the final decision.  
Implies the order of importance of various things in a man's life.
346. ทรัพย์ในดิน  
สินในน้ำ  
Property in the ground, riches in the water.  
Refers to the unseen riches which are hidden in the ground and water.
347. ยากเจ็ด  
มเจ็ดหน  
Poor seven times, rich seven times.  
Luck changes.  
Similar to the "sieben mageren Jahre und die sieben fetten Jahre" of the Bible.  
"nana-korobi ya-oki," *i. e.* Seven falls and seven rises.
348. ไม่รู้จึกเสือ  
เอาเรือเข้าไปจอด  
Not knowing the tiger is there, to stop the boat (for a rest);

349. ไม่รู้จักมอด  
เอาไม้เข้ามาวาง  
Not knowing there are white ants, to store  
the timber there.  
This saying implies lack of foresight and  
carelessness in front of danger.
350. วิชาท่วมหัว  
เอาตัวไม่รอด  
To be endowed with knowledge and (yet)  
being unable to make a living.
351. รำไม่ดี โทษปี่พาทย์  
i. e. Put the blame on others.  
*Note:* The *Piphat* refers to the orchestra.
352. ข้าขายเจ้า  
บ่าวขายนาย  
Slave selling his lord,  
Servant selling his master.  
A treacherous character, a traitor.
353. ข้าสองเจ้า  
บ่าวสองนาย  
Servants of two princes,  
Slaves of two masters.  
i. e. Not reliable and not trustworthy  
people.  
"Niemand kann zween Herren dienen."
354. กระต่ายหมายจันทร์  
Rabbits aiming at the moon.  
To crave for something which is beyond  
our reach.
355. ตักน้ำใส่กะโหลก  
ชะโงกดูเงา  
To put water in a cocoanut shell and see  
one's own image.  
i. e. To know one's self.
356. ความวัวยังไม่หาย  
ความควายเข้ามาแซก  
The cow-case not yet finished,  
the buffalo-case comes up.  
Said of a person who is involved in many  
law-suits at the same time, or somebody  
who has continually bad luck.

357. เข้าทางตรอก  
ออกทางประตู  
To enter (the house) by the lane and to  
quit by the door.  
Implies circumspect undertakings.
358. เสียทองเท่าหัว  
ไม่เสียตัวให้ใคร  
It is better to lose gold as big as one's  
head than to lose one's own husband to  
another.
359. มีทองเท่าหนวดกุ้ง  
นอนสอด้งจนร้อนใจ  
(Though) possessing but a small piece of  
gold of the size of a lobster's beard, (yet)  
when he sleeps the whole house trembles.  
To become excited or sleepless by the  
possession of only small property
360. หุงข้าวประชิดหมา  
ปิ้งปลาประชิดแมว  
Cooking rice to offer to dogs, offering fish  
to cats.  
A useless undertaking
361. ฟังไม่สัพพ  
จับไปกะเดียด  
To hear something not clearly but yet to  
carry it away.  
To hear about something without under-  
standing it and yet act upon it (which is  
wrong.)
362. ว่าแต่เขา  
อืหน่าตนเอง  
Blaming others while one-self is so.
363. สุรา นารี พาส์ กลาบัตร  
Wine, women, horses, cards.  
The four temptations.
364. ขายผ้าเอาหน้ารอด  
Sell the cloth to save the face.  
i. e. To make a sacrifice to save face.
365. ปากว่าตาขีบ  
The mouth scolds, (yet) the eyes wink.

366. ตามอดสอดตาเห็น      The blind that peeps.  
Is said of people who poke their noses into  
matters which are no concern of theirs.
367. หวานอม ขมกลืน      Retaining the sweet things in the mouth  
and swallowing the bitter things.  
To stand suffering silently, to endure.
368. มือไม่พาย      Hands not paddling, feet in water.  
เอาคนราน้ำ  
If a person does not contribute to the pro-  
gress of a boat by paddling with his hands,  
he should at least not impede its progress  
by putting his feet into the water.  
Implies lack of co-operation.
369. หักด้ามพร้าด้วยหัวเข่า      To break the handle of a large knife over  
the knee.  
This is an advice against rashness.
370. ฟ้าไม่กะเทือนสันหลังไม้รำ      Unless the thunder shakes his backbone,  
he will not be touched.  
Somewhat like "a hard-boiled egg," *i. e.*  
a man who will not be troubled by scruples  
unless he is shaken to the bones.
371. มิตรจิต ถิ์มิตรใจ      Friendly mind, friendly heart.  
*i. e.* To return a friendly feeling.
372. แล่นไปบนบก      To sail on land—(which is impossible).
373. เชื้อไม่เสียแถว      Descent not out of line.
- 373a. ลิงหลอกเจ้า      The monkey mocking his own master.
374. กิ้งก่าได้ทอง      Chameleon gets gold.  
The saying is taken from the fable by Aesop.  
It implies a vulgar person being promoted  
and becoming too proud. A "new rich."

375. ตกบันไดพลอยโจน To jump over when slipping on a step.  
i. e. Rectifying a mistake by some wholesale method.
376. โยนกลองให้ผู้อื่น To throw the drum to other people.  
i. e. To shift the matter and the responsibility to somebody else.  
In modern Thai this expression is used for "to form a Committee," in which sometimes nobody likes to take the responsibility.
377. ละเลงขนมเบื้องด้วยปาก Spreading *Bueng* cake by mouth.  
i. e. Talking sweetly, but not acting accordingly.
378. หมูไป ไก่มา Pig goes, hen comes. i. e. *Quid pro quo*.
379. ช้อนหมูช้อนแมว Handing each other pig and cat.  
Give and take at the same time
380. กลืนไม่เข้า คายไม่ออก Cannot swallow it and cannot spit it out.  
Said of an indigestible matter, i. e. of a matter already taken up, but hard to accomplish.
381. ขว้างไม่พ้นคอ To try to throw away a snake, but it still clings to one's neck.  
Suggests the difficulty in getting rid of an evil.  
"A bad penny will always come back."
382. ทำเป็นทองไม่ร้อน To pretend to be gold, not subject to heat.  
To do something very slowly and indifferently even in case of emergency.
383. ขนทรายเข้าวัด To carry sand into the temple.  
A good and useful deed.



384. เพื่อนเราเผาเรือน

Our friends burn the house.  
Betrayal by friends.

385. คลื่นกระทบฝั่ง

Waves rolling over the beach.  
The idea of this saying, somewhat poetically expressed, may be thus paraphrased: "Just as waves breaking upon shores disappear finally without leaving a mark, so is the action of man, who comes up against overwhelming odds."

386. ข้าวใหม่ปลามัน

New rice, delicious fish.  
Said of a newly married couple, who find everything on the table excellent.

387. เอาหูทวนลม

To put the ears against the wind.  
To attempt to be unconcerned.

388. ดินพอกหางหมู

The earth that collects at the end of the pig's tail.  
Said of a man, who becomes involved in debts more and more.

389. บินน้ำปนตัว

Making bodies out of water.  
Tell stories or lies.

390. ไม่มีห่วง  
หาห่วงมาแขวนคอ

Having no rings looking for rings to hang around one's neck.  
i. e. To put oneself into trouble.

391. กำปั้นทุบดิน

The fist beating the ground.  
Said of a remark containing nothing but a truism. A statement of obvious facts.

392. ขนต้นไม้สุดยอด

To climb a tree up to the top.  
To reach the goal.

393. เสี่ยงบุญเสี่ยงบาป

To risk charity, to risk sin.  
The meaning is somewhat obscure. It  
implies simply "Taking a chance,"  
"Running a risk."

394. เจ็บทุกเส้นขน

Pain into the tips of the hairs,  
*i. e.* great pains.

395. หน้าไหว้หลังหลอก

In front saluting, behind mocking.

396. กลืนไม่ลงคอก

To swallow something but it does not go  
down the throat.  
Being told something, but not able to  
believe it.

The English use the same idiom, when say-  
ing "I cannot 'swallow'—*i. e.* believe—it."

*Note:* This is also sometimes said of an  
unsuccessful attempt at bribing somebody.

397. วัวสันหลังหว่า

The cow with the backbone torn open.  
Implies a guilty conscience. Said of a  
person, who cannot well conceal his guilt  
or fear.

398. หูกระหว่างเขากวาย

To be between buffalo's horns.  
"Between two fires," *i. e.* in danger.

399. กวายเขาระฟ้า

A buffalo with horns that touch the sky.  
Implies vanity, haughty presumption.  
On the other hand, mediæval literature  
uses the simile to imply majesty, thus:

มัธยมเทศพยางค์ สิ้น  
วงเงือกดินงานอน เงือกฟ้า (Yuan Pai)

The elephant (named) Madhyomates, like  
unto the lion among elephants (*i. e.* the  
King of Elephants), with trunk touching  
the ground and tusks reaching the sky.

400. เทียบขี้ไก่ไม่ฝ่อ  
Stepping on a hen's shit and not being able to flatten it.  
Said of a man of no weight or importance, a man who is good for nothing.
401. เกลือจุ่มเกลือ  
Salt dips into salt.  
*i. e.* A cunning person meets another.  
"When Jew meets Jew."
402. ตัดหางปล่อยวัด  
To cut the tail and leave it to the priests.  
*i. e.* To wash one's hands of anybody or of anything.
403. ปิดทองหลังพระ  
To fix gold-leaves at the back of the Buddha.  
*i. e.* To do a meritorious deed, without other people knowing it, and without deriving the benefit of it in others' opinion.
404. ตำข้าวสารกรอกหม้อ  
To pound rice and put it into the pot.  
To work just enough to sustain one's life from day to day.  
"Von der Hand in den Mund leben."
405. ไม่เป็นโล่ ไม่เป็นพาย  
It neither amounts to rowing nor paddling.  
*i. e.* Not firm, not fixed, hence idly.
406. ตีเรือทั้งโคลน  
To blame a boat in its log (unfinished) condition.  
*i. e.* To criticise without due judgment.
407. ลูกขุนพลอยพยัก  
The nodding jury.  
This refers to the official yes-man, who nods in response to his superior's indications without using his own judgment.
408. เขียนด้วยมือ  
ลบด้วยตีน  
To write with the hand, to erase with the foot.  
To destroy one's own good deeds.

409. ข้อมแมวขาย

To dye a cat for sale.

*i. e.* to deceive, to cheat.

"urimono ni, hana o kazare," *i. e.* Bedeck with flowers an article for sale.

410. ถิ่นน้ำใต้สอก

To drink water from under the elbow.

Whereas the favourite children will drink from the hand of their mother, the less favourite ones have to be satisfied with the water that flows down the arms of the mother to the elbow.

This is also said of minor wives who do not receive the same privileges as the first wife.

411. ฝ้ายห่อทอง

Gold wrapped in rags.

Do not judge people by their appearance.

"Ein guter Kern in einer rauhen Schale"

412. ใจเร็วควานไฉ

It is the quick heart that wants early results.

To be impatient and to expect an early result.

413. พูดง่าย ฟังยาก

Easy to speak but difficult to listen.

This refers to loquacious people who are not to be trusted.

414. เส้นผมบังภูเขา

A hair hides a mountain.

*i. e.* A simple fact hidden behind many unnecessary things.

415. ขี้เกียจหลังยาว

A lazy man has a long back.

Is said of lazy people.

416. ใกล้เกลือกินด่าง

Being near the salt but still eating the (salty) water from the ashes.

The water obtained after having filtered it through ashes is less salty than real salt.

Therefore this saying implies some lack of vision.

"Warum in die Ferne schweifen, sieh' das Gute liegt so nah."

417. สัขอ้ให้ควยพัง

To play the violin to the buffalo.

*i. e.* To perform something useless, to waste pains for nothing.

"Cast pearls before swine" (from the Bible).

"uma-no-mimi ni nenbutsu" = To preach to a horse's ears.

"neko ni koban" = Gold coins to a cat.

418. ตักน้ำรดหัวสาว

To get water and pour it on the pistle.

*i. e.* Waste pains for nothing.

419. แกว่งตีนหาเสี้ยน

Moving (wagging) your foot until it gets a splinter.

*i. e.* Do not look for trouble, be careful.

420. อาบเหงื่อต่างน้ำ

To bathe in sweat instead of water.

*i. e.* To work very hard.

421. จุดไฟดำตอ

To light a torch and put it against a stump. This saying is a parable of one, who, having searched about in the dark, lights a torch and lo! the object of his search is quite near at hand.

The significance is that of an act or word hitting its mark almost before its actor or speaker is aware of it.

422. ปลปล่อยเสือเข้าป่า

To set the tiger free into the jungle.

Implies a dangerous undertaking.

423. กินปูนร้อนท้อง

Having eaten lime the stomach is hot.

An expression for a bad or guilty conscience.

424. ขี่ช้างไปจับตั๊กแตน

To ride on an elephant in order to catch grasshoppers.

*i. e.* Trying to reach a goal by means which are both too elaborate and costly as well as not suitable for the purpose intended.

"Mit Kanonen nach Spatzen schießen."

"niwatori o sakuni, gyûtô o mochiyu," *i. e.*

He kills a hen with an ox-knife.

"He takes a spear to kill a fly."

425. ฝนทั่งให้เป็นเข็ม

To sharpen an anvil until it becomes a needle.

(which requires a long time, patience and perseverance).

426. ขิงสุกก่อนห่าม

Ripen before time.

427. ขี้ไพรงไห้กระรอก

To show the squirrel a hole in the tree.

*i. e.* Useless undertaking.

428. เห็นกงจักรเป็นดอกบัว

To regard the *chakra* as a lotus flower. Implies wrong judgment.

*Note:* The *chakra* is an old Thai weapon, having the shape of a discus with spikes. This refers to the tale of a doomed spirit who puts on what looks to him a beautiful lotus which turns out to be really a *chakra* which then inflicts wounds on his head.

429. หมาขน้ำบ่อน้ำ

To expect water in the next pool.

*i. e.* To expect a thing which is not likely to occur, to rely too much on the future.

430. ตำนน้ำพริกละลายแม่น้ำ

To make a sauce and dissolve it in the river.

*i. e.* to waste pains for nothing.

431. ล้วงคองเห่า  
To snatch something away out of a cobra's throat.  
Implies a very daring achievement.
432. รู้เองเป็นเอง  
Knowing self, being self.  
Knowing that something is wrong, but nevertheless doing it.  
Implies weakness of character.  
"Wider bessres Wissen handeln."
433. ขยี้จมูกคนอื่นหายใจ  
To borrow other people's nose to breathe.  
i. e. Being greatly dependent on others.
434. ที่ใคร ที่ไหน  
A literal translation of this proverb is not possible. Its meaning is "Each man to his opportunity." The Thai word ที่ means "opportune moment."
-

## GROUP D.

## SIMILES.

435. ความรู้แคหางอึ่ง

As much knowledge as a frog's tail.  
*i.e.* Little knowledge.

436. คางคกขึ้นวอ

Frog upon a litter.  
 A low person promoted to a high rank,  
 being proud and arrogant.  
 Also "New-rich."

437. เล็กพริกขี้หนู

พริกขี้หนู is a kind of small but very hot  
 chilly (pepper).  
 Said of a man who is small but clever or  
 cunning.  
 "Sansho wa kotsubu demo karai" = Sansho  
 is a tiny speck but hot.  
 "Little but hot."

438. แปดเหลี่ยมแปดคม

Eight edges, eight sharp sides.  
 Said of a cunning man.  
 "Mit allen Wassern gewaschen."

439. หอกข้างแคร่

Spearhead beside the bed.  
 This is said of a close source of danger.

440. คนไม่เอาถ่าน

A person not taking to charcoal.  
 A useless person, a good-for-nothing.  
*Note:* Bad iron that cannot be turned  
 into steel after forging is said to be "not  
 taking to charcoal."



441. ร้อสฬ สตรไม่ม่นม Fat hermits, women without breasts.  
This saying obviously refers to an impossible or unlikely situation. The parallel is evident. A hermit is supposed not to be fat, but eats just enough to sustain his life. A woman without breasts is no woman.
442. ถ่อไม่ถ่งน้ำ Bamboo stick not reaching the water.  
Implies: Incapacity to "fathom" a problem.
443. เสียงเท่าฟ้า หน้าเท่ากลอง Noise like the sky (thunder), face like a drum.  
Said of a supercilious man.
444. ขาคีไก่ชน ขนหัวไม่ต้องการ (Like) Cocks of fighting spirit which need no hair on their head.  
Said of a brave man, who needs neither honours nor personal adornment.
445. ลูกเมียน้อย Children of the minor wife.  
They are sometimes not accorded the same treatment as the children of the major wife. Said of people who suffer through no fault of their own.
446. ขวานผ่าซาก Axe cutting through a piece of wood.  
Said for straight-forward speaking.
447. หน้าเนื่อโลเสือ Face of a deer and heart of a tiger.  
Kind and harmless face, cruel heart.  
"gemen nyo-bosatsu, naishin nyo-yasha,"  
*i. e.* The looks of a female Bosatsu (Bodhisattva) and the heart of a Yasha (Yaksa).
448. ปลาข้องเดียวกัน Fish in the same partition.  
"to be in the same boat."  
"mit gefangen mit gehangen."

449. ลิ้นตวัดถึงหู  
A tongue which reaches the ear.  
*i. e.* A long tongue. Signifies loquaciousness. Said of an untruthful person.
450. หญิงสามผัว ชายสามโบสถ์  
Women of three husbands, priests of three temples.  
This is said of unreliable people.
451. เกรตรง  
A straightforward priest.  
To be too straight without good reason, which sometimes amounts to obstinacy.
452. เหมือนนกตาแฉะเห็นธนู  
Like a crow with sparkling eyes looking at the arrow.  
Said of a coward, *i. e.* to look at coming danger with fear.
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## GROUP E.

EXAMPLES OF WELL-KNOWN QUOTATIONS FROM PALI AND  
MODERN LITERATURE.

453. ความจริงเป็นสิ่งไม่ตาย Truth is immortal.  
From the Pali "Saccam ve amatāvācā" etc.  
Recited by a chapter of high priests during  
the ceremony of drinking the water of  
allegiance, a ceremony of fidelity to the  
King, abolished since 1932.
454. ชนะความชั่วด้วยความดี To triumph over wickedness by virtue.  
This saying has its source in the Pali of the  
Dhammapada, where it reads:  
"Asādhunī sādhunā jine" = One should de-  
feat evil by means of good.  
"Böses mit Gutem vergelten."
455. เหวี่ยงไม่ระงับด้วยเหว Revenge is not quenched by revenge.  
This saying, similar to the above, is also  
derived from the same source, the original  
Pali being : "na hi verena verāni."
456. ตนของตนย่อมเป็นที่พึ่งแก่ตนเอง Oneself is the refuge of one's self.  
From the Pali "Attāhi attano nātho."  
i. e. "Self indeed is the refuge of oneself."
457. ไม่มีโรคเป็นลาภอันประเสริฐ Being free from illness is an excellent  
fortune.  
From the Pali—"Ārogyā paramā lābhā"  
(Absence of diseases is the best acquisition).

458. โห่ทุกข์แก่ท่าน หุ่จนนถึงตัว Grieving others, such griefs fall back on oneself.  
From the Pali "Dukkha to dukkha tthānam."
459. ความไม่ประมาทเป็นหนทางแห่งความไม่สูญสิ้น Circumspection is the way to immortality.  
Buddhist saying from the Pali:  
"Appamādo amataṃ padam."
460. บอมา บัณญาช่วย ทบวยก็หาย ทหน้ายกรก บอไม่มา บัณญาไม่ช่วย ทบวยก็หนัก ทรก็ทหน้า Fortune comes, one's wits help, one's illness ceases and foes befriend—  
Fortune comes not, wits abstain, illness aggravates and friends turn cold.  
This saying is—by hearsay—attributed to King Mongkut.  
It signifies the change of fortune and misfortune.
461. ทำการไม่สมปากว่า จะเอาหน้าไปวางไว้ที่ไหน Failing to keep one's promise, where can a man hide his face.  
From Phra Ruang *Kam glon*.
462. ไปตายคาบหน้า To die at the next sword.  
To face danger without fear.  
From Phra Ruang *Kam glon*.
463. ประเทศเป็นบ้าน ทหानเป็นรั้ว The fatherland is the home, the soldiers are the fence.  
Though only lately prominent, this saying comes from King Rama VI.
464. ตัวตายดีกว่าชาติตาย Body dead, better than Nation dead.
465. ร้อยหรือจะสู้เมียตน ร้อยคนหรือจะสู้พระแม่ได้ as one's own wife,  
And hundred wives are not worth as much as one's own mother.  
Note: From *Pra-law* by Prince Nara.

466. ชนะไหนเล่นด้วยช่วยกะพอ To go to the winning side and cheer the  
เหมือนกะสืตอมทำ winner as vampires that follow close on  
เที่ยวหากิน an epidemic to feed (on dead bodies).  
Signifies opportunism.  
From Suntorn Pu, the famous Thai poet.
467. นินทาเกลเหมือนเทน้ำ Abusing somebody is like pouring water,  
ไม่ชอกช้ำเหมือนเอา it does not hurt the abused, just as a  
มีคมกรีดหิน stone cannot be hurt by a knife.  
*i. e.* Cruel words harm not.  
Also from Suntorn Pu.
468. แค่องค์พระปติมาขังราทิน Even images of Euddha are not all bright,  
เราเดินดินหรือจะพ้นคนนิทา How can people walking on this earth  
escape evil talk.  
From Suntorn Pu, in continuation from  
467 above.
469. เจ็ดวันเว้นดัดซ้อม คนตรี Seven days without practice of music.  
อักขระห้าวันหนึ่ หน้ายห้า Five days no lessons, they are gone.  
สามวันจากบุาริ เปื่อนอื่น Three days away from the girl (and she  
thinks) otherwise.
- วันหนึ่งเว้นล้างหน้า อับเส้า One day without washing the face, the  
หมองสร appearance is dull.  
A well-known and very popular quotation  
from *Lokanit Kamklong*.
470. มีเมียเหมือนมตรวนใส่ขา Having a wife is equal to being chained at  
the legs.  
Quotation from Rama VI's "หมอจำเริญ"
471. ยอมตายเสียดีกว่าที่จะต้อง Death is preferable to slavery.  
เป็นทาส Quotation from Rama VI's "หมอมขอก  
เอาหมามบ่ง"
472. ความพยายามเป็นบ่อเกิดแห่ง Endeavours are the source of success.  
ความสำเร็จ







PHUTHAI GIRL FROM CHANGWAT SAKON NAKHON—N. E. THAILAND  
(Published by Courtesy of The National Museum)